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"The agitation of thought is the beginning of Truth."

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THE MICHIGAN INSTITUTE OF
HOMŒOPATHY.

A society with the above title has been organized in Michigan. It is composed of most of the Physicians of the State. We mean by this, those of the Homœopathic school; for only such are true Physicians.

The proceedings of the first meeting have just been received. The principles in which the members unanimously concurred are as follows, *viz*: "First, In the universality of the therapeutic law, '*similia similibus curantur*.' Secondly, In the superior efficacy and safety of pure Homœopathic practice, in contradistinction to every other system or combination of systems. Thirdly, In the greater certainty and curative effects of pure, unmixed, and uncombined medicines; and that the processes of trituration, dilution and succussion, are important means of developing the inherent therapeutic power of the crude drug."

These principles agree with those promulgated by the Homœopathic Society of New York, at its organization in November, 1846. They are the following, *viz*:

1st. The principle "*similia similibus curantur*," is the true law of healing.

2nd. The processes of dilution, trituration and succussion, are important means of developing the inherent therapeutic power of the crude drug.

3d. Homœopathic treatment in dynamic diseases is more safe and efficient than bleeding, blistering, vomiting, purging, and all antipathic and revulsive measures.

The above is not to be understood as condemning the appropriate use of surgery and chemistry, or the removal of foreign bodies, and other mechanical causes of obstruction or irritation, and the neutralization and removal of poisons. Many cases of poisoning require, as a primary step, the use of mechanical or chemical means, and the administration of large doses. The disease proper which remains after the removal of the exciting cause, is to be treated Homœopathically. Among the substances which we are justified in thus removing, we do not include vitiated secretions, whose imaginary noxious qualities have led to so great an abuse of Cathartics."

These are the principles which Hahnemann promulgated, and they are received by all true Physicians

We are not of those who continue to believe the healing art must for ever be governed by doubtful principles; for, principles have been discovered, the truth of which need not, at the present period, be doubted. Such have been put forth by the Michigan Institute, and the "Homœopathic Society of New York." They are the tests by which the true physician may be known. Any practical deviation from them, is a departure from the true art of healing, and unavoidably injurious to hu-

man health and life. For, as we have said on other occasions, and repeat it here, we are not, in this regard, dealing with conventional rules which may be changed, but with nature's laws which change not.

The members of the Michigan Institute seem to be imbued with a proper spirit of zeal and intelligence, which cannot but result in great good to the profession. There is an able address appended to their proceedings, which develops a high order of ability in the writer of it. It would be remarkable if an Allopathist can be so mentally blind as not to perceive that there is reason for faith in Homœopathia, after reading it.

ADDRESS OF JACOB JEANES, M. D.,

Delivered before the American Institute of Homœopathy, at its 5th Anniversary Meeting, held at New York, June 14th 1848.

We have the pleasure of again meeting together. We have the gratification of hearing of the advances which true medical science is making in many sections of our country. Well may we exchange congratulations, for the advancement of medicine is a benefit to the human race.

To accelerate such advance, this Institute was established; and it has already created an organization which has commenced its operations. Every successive year has seen it advancing in power and influence, so that, the hope is becoming certainty that it will accomplish the purpose of its formation. The great mass of its members are sincerely and deeply interested in the progress of improvement in medical science, and many are willing to exert themselves to the utmost of their powers for the attainment of this grand object.

In order to advance we must know what will be a forward movement, for, change of position may be retrogression. In order to improve, we must undertake what is defective and what will constitute improvement. To attain to this knowledge we must study our present position and observe in what directions our exertions can prove most effective and useful; and also ascertain both the obstacles which obstruct our progress and the means of surmounting them.

We are, therefore, compelled to survey the present state of medicine, in order, that we

may know whether it is defective and requires any improvement or perfect and on that account, incapable of amendment. In doing this, if we extend our views over the whole earth, we find, that medicine exists at the present moment in all its stages, from that which belongs to the most perfect barbarism to that which it has attained in the most civilised countries; and we are thus enabled to compare medicine as it exists among barbarians with the advanced science of the highest civilization without travelling back to remote antiquity.

To minutely examine every object which may appear before us is unnecessary to our present purpose for which the bolder outlines are amply sufficient. For, however instructive, it would be too tedious on this occasion to examine closely the practices of barbarian and ignorant nations in the treatment of disease. It is true, that we might trace many of the methods of medical practice which are in great esteem in civilised communities to barbarian origin; whether to the honor of the latter or the disgrace of the former, time will determine. It is also too true, that we might point to other resemblances between the medicine of barbarous and civilized communities which would lead us to doubt whether the medical science of the latter had yet emerged from barbarism. For instance, we may see the savage tenants of our western prairies priding themselves on their being "great medicines" when they have arsenic and corrosive sublimate in their medicine bags; at the same time that their civilised brethren feel an equal self complacency in the conviction that they are great physicians because they are in possession of certain poisons which can violently disorder particular parts of the system.

But, it is upon medicine as it now exists in civilised communities that we have to make our observations. And, here, what a chaotic and incongruous medley of doctrines and practises is presented to mental vision?—Schools, which claim to be orthodox, in conflict with each other and often divided in themselves.—Schools which do not claim for their doctrines an origin so far back as the time of the sage of Cos, but which pronounce themselves to be better than the schools which boast of the possession of the accumulated knowledge of twenty centuries. And, wherever the laws do not prevent it, we find the igno-

rant nostrum-vender in successful competition with the learned practitioner whose diploma pronounces him to be fully imbued with medical knowledge.

Truly! the boldest outlines in a view of the present state of medical science are sufficient to show, that it is deplorably defective. The observation of the differences and contradictions in theory and practice must convince us that this is only too true. But dismissing further remark on this point, as it would be likely to lead us too much into detail, let us direct our attention to another of equal prominence. This is, the fact, that the unlettered quack and the ignorant venders of panaceas and similar nostrums are so often the successful rivals of the educated physician. This one, well known and stubborn fact, loudly proclaims the present imperfection of medicine as it is cultivated in our schools. It shows, clearly, that the medical science of the schools has not yet sufficiently demonstrated its superiority to the medicine of chance and ignorance.

As educated physicians we feel the greatest mortification in these acknowledgments. But oh! how deep has been our humiliation when we have seen professors in our medical schools volunteering their praises of quack nostrums of the constituents of which they were profoundly ignorant? Imperfect as it is, the science of the schools deserved not this degradation, of being thus acknowledged as inferior to a worse than barbarian practice. Well, indeed, might medical science, expiring under the blows of her favored sons, exclaim with the dying Cæsar, "et tu Brute."

But while these general views present cultivated medicine in such an unfavorable aspect; closer views and more minute investigation serve to combine us than its accumulated information and extensive resources it is in reality vastly superior to the medicine of ignorance and quackery. There is truth in medicine. And, it is a science capable of cultivation and immense improvement. If these are properly extended, the learned physician will prove himself to be so far superior to the ignorant pretender, that the latter will be unable to succeed wherever the former is to be found; and the graduate of the medical schools need never want the aid of the legislator to guard him against the competition of the quack. Sound public opinion based upon observation and experience of their compar-

ative merits will secure him from this degradation.

If, as has just been asserted, medical science is capable of cultivation and great improvement, it will be proper to enquire, what are those obstacles which have thwarted its advance for two thousand years. During this time, in spite of the accumulation of many valuable observations, its advancement has certainly not been what might have been expected.

But, it may be asked, on what grounds, since medical science has hitherto made such little progress, can we hope, now, for any more rapid advancement? The answer to this is, that the improvements and discoveries in the collateral sciences and the discovery of the homœopathic law and of the operation of highly attenuated medicines has opened a way to a new, rich and inexhaustible field of medical knowledge. We may therefore not only hope for, but we may also reasonably calculate upon continued advances in our science, though we must acknowledge the existence of obstacles which prevent that rapidity of improvement which is desirable both for the advantage of science itself and for the welfare of humanity. To the most prominent of these we will now direct our attention; as its exposure will insure its overthrow.

This is Superstition. Its follies and its cruelties in medicine have inflicted the most severe injuries on the human race. And, it now stands, the most vigorous, active and effective enemy of advance in medical science. It clings with the pertinacity of ignorance and the devotedness of faith to antiquated error; and repels the truth which is newly discovered with the hatred of bigotry.

If we have here employed an impersonation, let us understand what is meant to be personified. Superstition is a term derived from the words super, above, and sto, I stand. It is employed to designate a certain condition or operation of mind in the exercise of belief. For instance, it is applied to the belief in witchcraft, ghosts, fairies, genii, &c. This term is beautifully adapted to express the mental condition or operation to which it is thus applied. Super sto, I stand above.—Above what? Above all facts or want of facts; above all evidence or the absence of all evidence and above and beyond all reason. In other words; I believe or disbelieve because I will to believe or not to believe. The mental

operation in this case may therefore be expressed as the action of faith under the influence of the will and without the concurrence of the judgment.

Superstition must render the mind which is prone to its influence, unfit for scientific research. And it has necessarily been long since discarded and avoided in many of the paths of science. The Zoologist no longer discourses of centaurs and griffens, and the chemist has ceased to perform incantations in his laboratory. In some branches of science the knowledge of facts and names constitutes the science. The knowledge of the plants which exist, their names and the relations which they bear to each other forms the science of botany. The knowledge of the elementary constituents, the form, color, density, specific gravity, &c. of minerals, is the science of mineralogy. Here the things which are known are facts in nature; and of these, observation is the teacher. Imagination and belief have no concern in the matter. The man who would deny the existence of a plant or of a mineral with the specimens before him, or who would assert on hypothesis the existence of plants and pretend to describe them, although such had never been found, would be justly despised by the cultivators of those sciences. Without a strict adherence to the rule, to admit nothing which cannot be proved, and to deny nothing which is positively ascertained, the wildest chimeras of the imagination might be palmed upon us as real truths.

But in medicine, it is unfortunately different. Here there is oftentimes more regard paid to what is termed authority, than to the observation of facts. In consequence of this disposition, the superstitious notions of past times are received as truths, although changed in name and form, and oftentimes perhaps for the worse. Whilst new discoveries whose value can readily be tested by observation and experiment are rejected and their proper investigation is derided. The latter point is fully exemplified in that greatest of modern or ancient discoveries in medicine: namely: Homœopathy. This beautiful and most highly useful science has met with all the reproach and opposition which superstition and ignorance has ever exercised against advancing truth. True to themselves and their accustomed course they charge their own faults upon that which will destroy them. And it thus happens that many very ignorant

persons believe that superstition is in some manner connected with Homœopathy. A brief view of the prominent facts relating to this science will not only serve to show the falsity of this opinion, but will afford us a striking contrast between a system of medicine founded upon observation and experience, and the old school system which are so largely composed of superstitious notions and practices.

Homœopathy asks no belief on authority, no faith in assertion. It only demands observation of the facts in nature; and admits only of legitimate inferences from these facts.

It is true, that the homœopathist believes in certain things as facts which are denied to be facts by his opponents. For example, he believes that very minute doses of medicine are capable of producing important effects upon the animal system. But he does this, because he has observed the fact in such numerous instances, that he cannot doubt its existence.—Is it superstition to believe a fact upon sufficient evidence?—Certainly not. Nor is the fact so new or strange that if he should believe it of every medicinal agent, that he should be considered very credulous.

With the facts constantly before us, that small-pox, measles, scarlet fever, and a variety of other diseases are produced by inappreciable quantities of the infecting agent. With the knowledge, that the miasms of sickly countries and those which produce influenza, cholera and plague have never yet been detected by our ablest chemists in their analysis of the atmosphere. With these facts and this knowledge before us, who but the most unphilosophically incredulous can doubt that very minute doses of pathogenetic agents are capable of producing important effects upon the animal economy? To multiply illustrations may be unnecessary, but as it is easy and not uninteresting to do so, it may be remarked, that those who have been poisoned by the wind which has blown upon them from the swamp-sumach, or those who have fainted from the odor of lilies or musk, and those who have had the asthma from the effluvia of Ipecacuanha, must all acknowledge that they have experienced very important effects from very minute doses.

Let us suppose for the sake of argument, that there is no miasm in sickly countries, that there are no infectious emanations in small-pox and measles, that the Rhus did not

poison, nor the Musk make faint, nor the Ipecacuanha act upon the respiratory nerves. Let us suppose all this, and more; that all the persons who have had these affections were to have become sick just in the manner and just at the time they did, as patients are said to recover under homœopathic treatment, that is, for no other reason and from no other cause than that they were to get so. Suppose all this were as here stated, still, the belief, founded as it has been upon observations of numerous cases and careful scrutiny and comparison of the same, can not be considered superstition but must be admitted to be mistake.

But such suppositions are too absurd to be seriously admitted; for it would require the most monstrous credulity to believe that such a large number of physicians and others in so many parts of the world and supported in their judgment by an immense number of facts could be mistaken in relation to the simple fact of the operation of morbid agents in very minute doses.

What is there then so startling in the proposition that diseases may be cured by very minute doses of medicines that its scientific investigation should be scouted? Are not all medicines morbid agents? Is it not in consequence of their power of modifying the actions of the animal economy that they operate as remedial agents? If so, their curative operations may be rationally expected from as minute doses as are capable of producing disease. It certainly appears to be a rational inference that Rhus might modify an existing erysipelas, or Ipecacuanha exert an alterative power in a present asthma, in as small doses as would be sufficient to produce these disorders in persons in apparent health.

Besides all this: it is not in the least degree more inexplicable that medicines should produce these effects in very small quantities, than that they should operate as they do in larger doses. We cannot yet explain, how or why, the Tartrate of Antimony causes vomiting, or Rhubarb purging, or Mercury salivation. It is true, we may say that the first causes an inversion of the action of the muscles of the stomach; that the second increases the peristaltic action of the bowels; and that the last stimulates the salivary glands to inordinate secretion. If we did not sometimes hear, and once in a while read similar lucid explanations of the operations of medicines, we would not believe that men who had regularly studied any science, could be so stupid

as to give the facts as explanations of themselves. This is indeed the puerile explanation, "that it is so, 'cause it is so."

The truth is, that we know of the operation of medicines by the effects which they produce. And this knowledge is the result of observation and experience. Of the same character is the knowledge of the variation of effects from difference of dose.

In spite of these obvious truths, many people speak as if there were some other mode or means of knowing these things. They speak as if there were an intuitive perception or an inspiration which is to be depended upon in regard to doses. The name which is most frequently applied to this inspiration or intuition is common sense. It is usually employed after this manner: "Your common sense must teach you that no medicinal agent can operate in such minute quantities as the hundredth or even as the fiftieth part of a grain." It is a shame, thus to abuse the respectable quality of common sense, by blending its name with such common nonsense. But it is more shameful still to bestow its name upon such an imaginary attribute of the human mind as this intuitive perception. We have said imaginary, because there are some slight doubts of its existence. If it does exist, it will enable to dispense with much of the labor of observation and the trouble and hazard of experiment. We may begin by questioning it in this manner. Since you have taught us that no medicine operates in the fiftieth part of a grain? tell us will any act in the fortieth part of a grain? If it answers, no; let us ask, what it has to say in regard to doses of the tenth of a grain, or a grain, or a hundred grains? If not incapable of saying any thing else than no; it may at length begin to answer yes; they will operate in this dose. Therefore, the professors of this intuitive perception require no process even of study, to learn the doses in which medicines will act, because this knowledge is intuitive. However valuable that may esteem it, we who lay no claim to it do not envy them its possession, as its vaticinations do not accord with the results obtained from observation, experience and the exercise of common sense.

On a review of what has just been said, it will be found that the homœopathist rests his belief of the operation of minute doses, on observation of facts. Here is neither superstition nor mysticism. But with his opponents we find the disposition to deny investigation;

and to discredit facts by means of a mystical mental attribute. Here truly is mysticism.

Having acquitted Homœopathy of the charge of superstition, we next proceed to examine into the doctrines of the old school of medicine, and see whether it is not the guilty party.

Not to go back to the times when they appointed the weapon which had injured, in order to cure the wound which it had inflicted. Not to call up for judgment the fantastic and superstitious opinions and practices of other times. But to exhibit the superstitions which are to be found in the doctrines and practice of the present day is now our object. To note all, would require more time than would be allowed to a single lecture. We shall therefore limit ourselves to a few examples, which may accomplish as much good as a more laborious investigation, by convincing physicians of the strong necessity which exists for them to cultivate those dispositions of mind which are favorable to philosophical research.

We will first direct our attention to certain superstitions connected with blood letting. But it must be understood, that we do not intend at this time, to express our opinions in relation to bleeding, as a remedial means. Our intention is here to confine ourselves to a consideration of it as a superstitious usage.

It was once a very common practice for persons to be bled once a year. And whole families, from the aged grandsire to the youngest child were submitted to the performance of this barbarous and superstitious rite. This custom although not entirely extinct is rapidly passing away. It was founded upon no observation of its beneficial effects. No statistics were ever collected to show that persons lived longer or more heartily from its observance. Reason had nothing to do with it. Superstition commanded a blind obedience, which was readily yielded. The mental feelings or operations which produced this result, must have been of precisely the same character as those which forbid the changing of stocking which had been put on wrong side out, for fear that it might spoil good luck.

Unfortunately for the happiness of the human family, the equally superstitious practice of bleeding in that situation where blood is most required, to the injury of the individual and the deterioration of the race, is still quite common. Here also, no statistics prove the rectitude of the practice, but, on the contrary, daily experience shows its very pernicious

consequences. And yet the practitioners of medicine generally aid in the maintenance of this absurd custom, which professes all the characteristics of the most revolting and degrading superstition. These are the infliction of positive injury and suffering in the dread of a mysterious evil, and in the hope of an unknown good.

That customs so ridiculous and detestable should have continued so late in the nineteenth century, amidst the great advancements in scientific knowledge, affords a strong illustration of the truth of a remark made by a French writer, that "superstitious ideas are almost ineffacable, being engraved by fear or hope." "*Les idées superstitieuses sont presque ineffacables, entant grave's par la peur ou l'espérance.*"

Let us pass from these grave and serious errors to amuse ourselves for a moment over a comparatively innocent superstition of some of our medical brethren of Europe. It may recall to our minds some other silly notions in relation to blood-letting, which may prevail in our own country. The one alluded to, is mentioned by the justly celebrated Magendie in one of his lectures, in the following manner.

"But there is another method of blood-letting, which is reserved for great and important occasions, and to which very honorable and conscientious men accord incontestable efficacy; I mean *cross* bleeding. Suppose a case in which a variety of therapeutical measures have proved unavailing, while the disease continues to gain ground; a case, in short, in which ordinary art is powerless. What is to be done under such circumstances? A consultation of medical celebrities is, of course, held, and upon what do you suppose the deliberation sometimes turns? Upon the propriety of opening a vein in the right arm, at the same time as another in the left foot! I was actually, some while past, one of a consulting party, among whom this proposition led to a discussion worthy of taking rank with the richest scenes of comedy. I do not seek, gentlemen, to excite your hilarity; the patient was a dying man, who had but a few moments to live. Who would have dreamed that in an age which judges with such severity the prejudices of our fathers, men could be found not only to tolerate, but actually to extol such supernatural practices? Is there, I would ask, such a very great difference between the employment of amulets, which have supplied such a capital butt for our gibes, and the con-

fidence attributed to bleedings, the jets of which cross each other in the form of an X? The day will come, and may not be far removed, when the profession will refuse to believe, that in the year of grace, 1837, conscientious practitioners of the capital of France, were found to countenance such monstrous absurdities."

Thus speaks Magendie. Let us add: the day will come, and may not be far removed, when the profession will shake off the trammels of superstition and become the benefactors of mankind, by the cultivation of true medical science.

It may be said, with truth, that these superstitions are not adopted by all the adherents to the old school doctrines. But it cannot be, truly denied, that they generally if not universally accept the doctrine of tonics. If this has no foundation in fact; if there is no agent known, which possesses, not a mere nutritive, but, an inherent strengthening power; is not the belief in a tonic, to be considered as visionary, absurd and superstitious, as a belief in the philosopher's stone, which could transmute the baser metals to gold; or in the Elixir of Life, which should confer eternal health and youth.

The extension of this doctrine among medical men is due, in a considerable degree, to Cullen, who attempted to explain the curative effects of Peruvian barks in intermittent fever, on the grounds, that the barks by their tonic properties, prevented a recurrence of the debility upon which he supposed the disease to depend. Originally the idea of the tonic, was intimately associated with that of the tanning properties of barks. The latter were to convert the dead skins of animals into leather, and it was supposed that they must be capable of strengthening the living fibre. But as a large number of medicines which do not possess the property of tanning, also cured intermittent fever, this latter doctrine was pretty generally abandoned, even before the discovery that the curative power of the barks in intermittent fever depended not on their tannin, but on an alkaloid, the Quinia.

As barks were admitted to cure intermittent fever by their tonic powers, the same powers must be accorded to all other articles which effected the same purpose; and arsenic and a vast number of other agents were placed in the catalogue of tonics, and preserve this place and denomination in the books on the

Materia Medica at the present day. This shows that although the tanning doctrine on which the doctrine of tonics was based, could not be supported, still the latter has continued to exist in spite of the destruction of its foundation.

The abandonment of the tanno-tonic theory has, however, led to great difficulties among the believers in tonics. They appear to feel themselves obliged to tell how tonics operate as tonics. One supposes them to be sedatives, whilst another thinks that they are mild and permanent stimulants. But the contradictions, absurdities and puerilities into which the tonicists run, can only be appreciated by reading their works.

We would meet the doctrine of tonics as a question of fact. We would ask, do the Peruvian barks, Arsenic and the bitters which stand at the head of the lists of tonics, possess directly strengthening properties. If so, each one of us who falls short of the strength of which humanity is capable, may hope to attain this standard, by a perseverance in their employment. But who of us would, on guidance afforded by observation of their effects, take a course of Cinchona or Arsenic, when in health, to increase his strength. Or who of you will employ bitters freely for a long time, when he hears, even, the advocates of their tonic powers say, "that bitters ultimately produce atony, if continued for a long time?" Not one. We will leave this to the partizans of the superstitious school, and to their deluded followers and victims.

Imperfect and erroneous as was this theory of Cullen, it should still be held in grateful remembrance. It was an attempt to explain a fact. It is true, that it proved a failure, and even ridiculous in some of its features. And, worse still, that it introduced ideas and practices into medicine, which were false and pernicious. Yet it was this very theory which lead the illustrious Hahnemann to investigate the real effects of the Peruvian bark upon the human system. Engaged in translating some of the works of Cullen, from the English into the German language; the views of this author in regard to the mode of operation of remedies in the cure of intermittent fever, appeared to him so unsatisfactory, that he resolved to ascertain the operation of Cinchona when taken in the state of health. The results of his experiments were such as to induce farther experimentation and deep research, which at length guided him to the recognition of the

homœopathic law of cure; the most valuable discovery ever made in medical science.

We often hear of medicines as purifiers of the blood; of sulphur, or of sarsaparilla, or of purgatives purifying the blood. We, perhaps, may not read of these things in books, written by very learned physicians. And, perhaps, it may be said that this is the doctrine of a preceding age, and not of the present. But, as was very correctly remarked by Dr. Bayard, in his instructive lecture at our last annual meeting: "the professional theory and language of one age, become the popular language and theory of the succeeding age. The explanations which the physician finds it most convenient to give his patient, are intermediate between the two, (i. e.) half professional, half popular; half in the language of the old theory, which has had time to diffuse itself through the community, and half in the language of the recent authors, with which the medical man may be familiar."

The present views, practice and language of physicians in relation to purifiers of the blood, affords a strong illustration of the truth of this remark. The idea of particular medicines purifying the blood is still strong in the popular mind. This is, because its medical teachers, although they repudiate the humoral pathology, yet leave their patients under the impression, when sulphur and sarsaparilla are prescribed, that these medicines are given to purify the blood; and when they attempt to repel cutaneous diseases by external applications, they at the same time direct the employment of purgatives: asserting, that there is no danger to be apprehended from the repulsion of these diseases of the skin, if care be taken at the same time to carry off the disease through the bowels by means of cathartics.

It may appear a little dishonest to deny the doctrine of impurities in the blood, and at the same time to prescribe remedies for its purification. But we do not make this accusation. For contradictory as these doctrines are, we can admit, that they are still both honestly believed. It affords another exemplification of the operation of faith under the will, without the concurrence of the judgment, where inconsistencies are more likely to occur than to be avoided.

The incessant elimination of matters by the animal system, so dissimilar in character to the aliment, leads to the conclusion, that the matters ingested are at length changed into forms from which no power can be derived,

and then their removal is demanded. As the blood is the vehicle in which these matters are carried to the various orders of excretion, it must contain things which may very properly be termed impurities. A check or alteration of the secernent action of any excrenent organ, may cause the matters which it is the function of such organ to remove, to be present in excess. The consequences of such an accumulation, must differ according to the organ or organs affected, and the character of the affection. As chemistry has taught us that the excreted matters present not only a great variety of forms, but also a great diversity of chemical constitution; the idea that a medicine like sarsaparilla or sulphur can act as a general chemical agent in the neutralisation of these matters is too preposterous to be entertained for a moment. Nor does experience in the use of these medicines afford grounds for attributing to them any such power. It is true that each may remove some forms of disease, but so can every other medicinal agent. The remedy in every case of disease is that agent which can so modify the vital principle as to cause a restoration of the performance of the proper functions of the deranged organs. We can conceive of no remedy but that which shall operate in this manner. We may drench the disordered system with sarsaparilla; we may afflict it with sulphur and purgatives, and diaphoretics and diuretics and yet only increase its disturbance and suffering. The only other way in which we can imagine a remedy to purify the blood, is that it should be intelligent to know the impurities, and organised to be capable of sieving and throwing them out of the system.

The symptoms of diseases, their courses and their terminations so often, appear to be the efforts of the system to effect its restoration to health, that Von Helmont adopted the idea of the existence in the animal body of an intelligent principle which directs these movements. It was embraced by a number of physicians of great talent and high standing. This doctrine is not very widely dissimilar from that of the *vis medicatrix nature*, which is generally adopted, to a greater or less extent at the present time. Both owe their origin to the fact just stated, and stand as its theoretical explanation.

If then, as we seem justified in admitting, the symptoms of disease are generally the product of the effort of the system for its restoration to healthy action, what can be more ra-

tional than the employment of a homœopathic remedy, which from the circumstance, that its primary action is in the direction of the recuperative efforts of the organisation, must hasten the necessary crisis, and by its secondary operation in accordance with the law of reaction, must favor the cessation of violent action when this ceases to be requisite.

These remarks are not made to prove the existence of the homœopathic law. Its recognition is based upon an immense multitude of facts, and neither requires nor can be strengthened by theoretic speculation. In other words, it is itself a fact. But is allowable to attempt sometimes to explain how it does operate.

We have just employed the term crisis, and we have employed it to signify one of those changes of action which so frequently occur in disease, and which appear to be necessary to restoration to health. For instance, the eruption of the poek in small pox, which is usually accompanied by a great abatement of the fever in one of the crises of this disorder. The profuse perspirations, &c., which are attended with immediate abatement of other forms of fever, are the crisis in these fevers. Not that the poek or the sweat is itself the crisis, but the grand changes which accompanies these, and of which these themselves are only parts, are the crises. Each disease requires a form of crisis peculiar to itself; it may be by the eruption of rash or poek, or by this or that kind of perspiration, or by the kidneys, or the bowels, or in some other manner. In diseases arising from excess of excrementitious matters in the blood we should expect that the crisis would be marked by an unusually copious secretion from the organ whose action has been suspended. But this though it may sometimes be the case is not always so; for in the disordered conditions of the system, these matters may undergo changes and modifications which never occur in the state of health, and may require to be thrown off by other organs than those primarily affected. How wrong must then be the practice of violently deranging the organs of excretion, forcing false crises and preventing or rendering less perfect the real? How many cases of life long suffering have there not been, which were caused in this manner?

And this practice is common from a vague notion which is popular among physicians and others; that purgatives, and diaphoretics and diuretics purify the system. This cannot

be. The normal performance of the functions of the excretory organs do purify the system. The abnormal performance of these functions under the deranging influences of these agents involves a more or less complete suspension of the normal actions, as the difference of character of the excretions under the different circumstances clearly evinces.

One would think that this observation alone, would have deterred men from inducing violent derangement of the organs of excretion. But superstition which sees in the self-inflicted sufferings of the fanatics of Hindostan, the proper performance of a religious rite; can glory in the depraved secretions produced in the throes of the tortured organs; and can believe with the very evidences of mischief before their eyes, that they are doing the system good service, and are freeing it from its impurities.

This brief review of several important points in the history and present condition of medical science, must lead to the conclusion that submission to the dictates of superstition and an indulgence in chimerical and illusory speculation have impeded its progress. The experience of the past will be of great advantage to us, if we make proper use of it. The knowledge of the errors into which our predecessors have fallen, may teach us to avoid similar ones. We have learned that science cannot be advanced by what is untrue; and that there is no use in denying facts because they do not accord with our views. They are obstinate things, which will exist, deny them as we may, and will always give the lie to false theories. They are the basis of all true science, and are therefore to be sought, studied, and as far as possible understood. It is in this simple but laborious manner that we have to pursue our object, the improvement of medical science. We have to ascertain the facts in regard to the operations upon the animal economy, of the agents which surround us, and that too in all the various forms, modes and quantities, in which either by accident or intention, they may be brought to act upon it. We have, more closely than has hitherto been done, to observe all the phenomena of health and disease, that we may arrive not at an explanation of them, but to a knowledge of the laws which govern them. Enough is seen by every observant and experienced physician to make him acknowledge, that here is a field the cultivation of which may produce a rich harvest. Laws

may be discovered which may give a greater certainty to the application of the homœopathic law.

The attainment of this latter object, namely, the greater certainty in the application of our remedial agents, will be greatly forwarded by an acquaintance with the facts in regard to the relations of the pathogenetic operations and remedial effects of remedies which are closely similar to each other in chemical or botanical characters, or which possess other marked resemblances. These investigations lead us into every department of the natural sciences, which thus become incorporated with medicine, and are no longer to be viewed as merely collateral branches, but as members.

What an immense scope is here presented for the exercise of human intelligence? And how much must we feel elevated by the thought, that our minds are actively engaged in the pursuit of this most valuable knowledge; and that we are contributing, even if it be but little, to that fund of information, which is to raise man to higher and higher elevation as an intellectual being, and by bringing him to more and more health to render him a happier and a better one.

We have said a better being, and we mean it. Imperfect health is the cause of insanity or intellectual or moral weakness. Vice and the miseries which are its accompaniments owe their existence to these causes. Remove the cause and the effect will cease. Remove the ill health, the intellectual disorder disappears. The improvement in medicine already introduced by the discovery of the homœopathic law justifies us in looking forward to the time when we will be able to accomplish all this, and when in the place of poisons to punish crime, we shall have hospitals for the cure of those who are unhealthy enough to wilfully do wrong.

This may be considered as enthusiasm. If it is so, it is still well. Let us indulge and cultivate it. For unenviable is the life of the practitioner of medicine, who has not enthusiasm, and faith, and hope in the advancement of his science. Let him accumulate wealth, let him eat of the fat and drink of the strong, let him ride in pomp, and let unmerited honors be showered on his head. Commerce might fill his coffers more rapidly and more largely; and as to honors they weigh but little against the subservience which such a one is likely to exhibit to the caprices of his patients, and to his flattery of their prejudices.

But wealth and honor when won by the physician, are earned with continual toil, which scarcely allows to him the possession of a moment, which he can call his own. Night and day he is called to new toils and fresh anxieties. He lives in the atmosphere of disease, and is often compelled to visit the bedside of death. It is not the well who seek his aid, and it is all a sick world to him.

What can compensate him then for the devotion of his life to his profession, but the knowledge of the benefits which he is bestowing upon his patients? What can reward him but the consciousness that he is instrumental in advancing the progress of mankind to higher attainment and happiness.

IS IT SO?

THE British Journal of Homœopathy has not noticed any of the proceedings of the American Institute of Homœopathy since its first meeting; nor has the volume of Transactions published under the direction of the Central Bureau been noticed by that Journal.

It is not our intention to censure the Editors of the British Journal, for these singular omissions should not, perhaps, be charged to these gentlemen; as we have received intimations that by private, unfriendly communications, from this country and from this city, they have been led astray.

We think we shall be able to get the facts, and when we do so, we shall fearlessly publish them, with the names of the persons concerned in the contemptible work of suppressing a knowledge of the progress of our science and art. The "rule or ruin" doctrine will not do for this age and for this country; and we will not hesitate to expose any one who allows himself to be governed by this rule in the Homœopathic school.

HYDROPATHY & HOMŒOPATHY IMPARTIALLY APPRECIATED, &c.

BY EDWIN LEE, ESQ.

A pamphlet of 94 pages, with the above title has been published in this city.

The "grand flourish" which ushered this work to the notice of the public, induced us to part with twenty-five cents to possess it. The word "impartially," in the title page, attracted our attention, together with the favorable notices of the work which appeared

in several of the newspapers of our city. We were caught napping, for it did not at the moment occur to us that these notices, as usual, were probably paid advertisements.

The "Hydropathy" part of the work we shall pass by; as the public is in a fair way of receiving all necessary information on that subject, from the numerous establishments lately organized for the accommodation of those who prefer the water treatment. But the "Homœopathy" part of it, we will notice. It is mostly made up of extracts from several writers, who were guilty of the folly of misrepresenting the subject they professed to explain. It is enough for Homœopaths to know, that Mr. Lee has drawn largely from the work of Dr. Wm. Leo-Wolf; who made a personal attack on the character of Hahnemann, altogether uncalled for even if what is alleged was true; but being false, as hundreds have testified, it rendered Dr. Leo-Wolf contemptible in the estimation of every one acquainted with the facts. This branch of the pamphlet is anything but "impartial." There is a third part to this pamphlet entitled, notes by the American Editor. The name of this Editor does not appear, but we have no difficulty in detecting who it is, when we compare what almost weekly appears in the "Sunday Dispatch" in favor of *Chrono-Thermalism*. Our readers, with this information will at once perceive the object of this "American Editor" in the publication of "Hydropathy and Homœopathy," and also in securing so much puffing of it in the newspapers.

Homœopathy has now reached that period that she may claim to be established. She cannot be overthrown. She is now a "fixed fact." She has been tested in every part of the civilized world by competent physicians with the same results. An impartial notice could but declare that the Homœopathic system of medicine has taken its place among the sciences, and can never be removed. We have not said anything directly of *Chrono-Thermalism*; we will now only remark, that it is modified Allopathy. If the "American Editor" of the above named work be Dr. Turner, of which we have no doubt, and if he truly represents the mode of practice he advocates, then *Chrono-Thermalism* lays her foundation on Galen's dogma. *Contraria Contrariis Curantur*, or Contraries cured by Contraries.

The absurdity of this dogma, when applied

to practice can be made to appear in a few words: "We must ascertain what state is contrary to a given morbid state, and what medicine can establish a contrary condition: what state for instance is contrary to headache, to measles, to sore throat, &c; for if the *contrary* to such states be merely the absence of the morbid symptoms, the rule is a mere truism, and amounts to this, 'Cure each disease by that which removes it.' If more be intended, then the rule is an enigma requiring a distinct theory for every disease and for every medicine." If therefore *Chrono-Thermalism* relies on the above as a basis, it is without a foundation—and cannot be true.

We do not think it necessary to undertake a review, in the usual mode, of the work before us; for the false statements which appear in it have been corrected a hundred times; and its ridicule is not of the best quality; and the "American Editor" should not attempt ridicule; and as to his wit—he is not very witty.

MEDICAL ASSOCIATIONS IN THE WAY OF A REFORM IN MEDICINE.

It is our purpose to avoid personalities in the columns of this journal. There are, however, circumstances in which opponents place physicians of our school, which makes it exceedingly difficult to strictly adhere to this rule. Scarcely an article appears in any of the medical journals against Homœopathy that does not contain some unjust personalities, which not only weakens them very much, but engenders feelings inconsistent with well-educated minds, that may live for ages, reaching to children's children. We never read over an article in which we have indulged in any measure in personalities, but we feel mortified. We feel that we have, in this respect, betrayed a weakness, and that such a course is not calculated to promote the interest of true medical science. If physicians of our school are denounced as knaves and fools by all the medical journals, what of it? We do not doubt that both the one and the other may be found, who acknowledge faith in the doctrines and practice of Hahnemann. But, suppose that all could truly be classed among the one or the other? Would a single truth in medical science and art be disturbed thereby? We think not.

Suppose all who pretend to receive the doctrines of Homœopathy could be proved guilty of mongrelism, or bad faith in their professional duties—would "one jot or tittle" of true medical science be changed thereby? Most certainly not. Should the physicians of this age be guilty of devouring one another for opinion's sake?

Has the medical profession gained anything by the denunciations of Dr. Forbes for the frank avowal of his opinions; and Prof. Henderson for his imperfect trials of the law of cure as put forth by Hahnemann? We doubt if it has. Has the *New York Academy of Medicine* accomplished anything for the true interest of its members and the profession by its anathema's against those of equal standing with themselves, and as well known to the public for moral worth and medical skill? Some of its members now acknowledge it has not.

Can truth be changed by associations of men? Do majority resolutions make truth anything but what it is? Do these prove any thing true or false? If the Academy of Paris, and the Academy of New York declare Animal Magnetism true, would it be made true by such declarations? If these associations should declare Homœopathy false, is it evidence that it is so? Such are only the associated opinions of men, put forth with the usual effect to retard the progress of individual investigation—absolutely prevents any investigation whatever, either by themselves or others.

What a disgrace it is, for American physicians to allow themselves to be hoodwinked by the doings of foreign aristocratic associations, most of which are controlled solely by a few minds, and in some instances by a single mind. American Physicians! who, in all likelihood, are the ablest practitioners of the known world, allow themselves the silly attempt to arrest the freedom of mental action. It may be said—no such thing is intended. Indeed! Then why urge the colleges to "swear" every graduate "upon the altar of his Alma Mater, that he will protect and defend her sacred truths and principles." What does this mean? It is nothing less than this—that every graduate shall swear "to protect and defend" what has been taught him, in the lectures he has heard in the college from which he graduates. "Most noble, grave and reverend seniors," a pretty work you would make of it. You would go back to the period when

men's minds were bound—and here, in the nineteenth century, and in free America, compel graduates in medicine to think, always think, as you think—do, always do, as you do—and to secure these objects you would place before them the fear of the sin of perjury. This won't do. The *Mississippi Journal*, the *New York Annalist*, and one or two others, urge that measure. And for what purpose? To prevent the spread of the doctrines and practice of Hahnemann. To prevent a real reform in the healing art. To prevent the downfall of quackery. Hear the *Annalist* in its ravings: "We owe it also to the profession of which we are members; which we love and cherish, as the exposition of saving truths to humanity, to protect it [Allopathy] against the slanders of renegades who go about decrying its merits and its usefulness, bringing it [Allopathy] everywhere into contempt and discredit, and setting men against it as if it were both dangerous in practice and erroneous in theory, and who would substitute for it, for their own advantage, one which we, and we must think *they* know, to be justly liable to either imputation. We entreat our brethren to reflect upon these things, and in concert take action in the premises."

Combine! combine! *Vie et armis*, put down Homœopathy.

SUPPRESSION OF QUACKERY.

Two things must be accomplished to secure a suppression of quackery. 1st. The public mind should be instructed in regard to diseases, and the effects of medicines. 2nd. Educated Physicians should cure all curable cases that come under their treatment, so that the sick may have evidence in their own experience of the true art of healing. If physicians rely upon the diploma to secure the confidence of the public, and not upon success in the cure of the sick; and if the people are to be kept in ignorance of diseases, and the effects of medicines upon the human system, the door will remain wide open for quackery to go in and out and find support. Of all the evils with which the human race is afflicted, few, if any, exceed that which has been brought upon it by the medical profession itself, by concealing from the public a true knowledge of medicine.

The idea, that if correct information on medicine be furnished to the people, "every

man would become his own doctor," is not true. It is remarkable that any intelligent physician should entertain such a sentiment; for they themselves are the first to consult a colleague in their own sickness. No one relies on his own knowledge in his own case; nor does he do so in cases in his own family. If, then, physicians are the most prompt to seek the advice of colleagues for themselves and families; can it for a moment be supposed that intelligent laymen, who have correct views of diseases, and the action of remedies would trust to their own knowledge, and prescribe for themselves and others?—this would not be—it is contrary to all experience.

Another kindred error prevails to the encouragement of quackery: it is, if the laity are induced to inform themselves in medicine, the dignity of the really educated Physician would be diminished. The basis of this notion is, that the dignity of the Physician consists in his possessing knowledge which others do not possess, and not in his skill in effecting cures of diseases by virtue of that knowledge. We contend that the true dignity of the physician is to be found in his skill, and nowhere else; this is felt and acknowledged by no one so much as that layman who has made himself acquainted with the principles of the healing art. He who is ignorant of medicine, whose mind is confused on that subject, who has no distinct idea of any principle of the art of healing, is just as likely to place his confidence in the impudent pretender, as in the truly scientific and skilful practitioner. That this is a fact should not be doubted, for it is a matter for every day's observation. Therefore those Allopathic Journals that sneer at us for the attempt we have made to spread before the public a knowledge of medicine, do not understand our real object—they do not perceive that the tendency of what we have done, and what we shall continue to do, is to elevate the medical profession in the estimation of the people, and to place every physician on his own real merits, which essentially consist in his skill. What do the sick require of a physician, but to cure them? Will his high reputation for scholarship in the various departments of science render him acceptable, if he fails to afford relief—if he lacks skill? This is the reason, and the only reason usually given for the employment of quack doctors and quack medicines. And what makes the matter

worse is, that cases under a consultation of learned physicians are pronounced incurable, which, afterwards are cured, or essentially relieved by the empirical means of the illiterate. What use do the people intend to make of the medical profession? What object have our legislatures in view, when they grant charters and appropriate money for medical colleges? Can it be anything else, but to qualify men to treat diseases successfully, and to furnish information for the preservation of health? True honor, therefore, will be conferred on those of the profession who have a readiness and dexterity in the application of true principles to practical purposes. The popular errors among the people on diseases and medicines, had their origin in the Allopathic school; and that school even in this day seeks to perpetuate them. Who taught the people to believe in the "impurities of the blood?" Who invented that silly word, "bilious," which has done incalculable injury to health and life, and enriched quack medicine merchants? Who taught the mischievous doctrine that the bowels can be cleansed by cathartics, and the stomach cleansed by emetics? Greater absurdities cannot be found. Who taught the people that they should take cathartics in the spring of the year, to thin the blood and carry off bad humors. Hundreds of other equally false and pernicious doctrines have been promulgated by the Allopathic school, which have let in a torrent of quackery which they cannot now control; and they cry out lustily, with deep lamentation, we have lost the confidence of the community; because the people are ignorant—they do not appreciate our learning—our "regular" education—our diplomas—they will not employ us to "purify their blood," and cleanse their stomachs and bowels; but their stinginess is such, that they go to the apothecary, to the nostrum seller, to save the "regular" doctor's fees. This comes of informing the people that they have impure blood, dirty stomachs and worse bowels, and an excess of bile; and that emetics and cathartics will accomplish all these purposes, whether administered by an apothecary—a patent medicine merchant, or a "regular" doctor.

The conclusion is irresistible, if the whole question is fairly and fully examined, that Allopathic physicians can never suppress quackery—for that school is the quintessence of quackery itself. It is the full embodiment

of that hated monster, and if quackery is to be suppressed, suppress Allopathy, and the work is accomplished.

The Annalist quotes from the Mississippi Journal, "*We hold that it is not only the legitimate right of every regular practitioner to expose errors of empiricism, but his bounden duty to do so; provided it is done with proper professional regard, and in the absence of all selfish consideration.*" This, the Annalist commends very highly, and says it is "scholastically elegant." It may be so, but the "provided" part of it is quite obscure. Allopathic journals, especially the Annalist, often speak of "the absence of all selfish considerations" on the part of physicians of the Allopathic school. If this is intended as a fling at the physicians of the Homœopathic school, we will inform our neighbor, that those of the latter school, are not such fools as to believe in disinterested benevolence. They honestly and faithfully labor, day and night, to relieve the sufferings of their fellow creatures, safely, promptly and certainly; and in this they see their interest, and by this course of life they expect an ample return for their labor, for they believe in the doctrine of "value received." The other part of the sentence we approve; and also think it "elegant." The duty inculcated we feel bound to perform, and it is for this reason we say so much of Allopathy. We regard it full of the "errors of empiricism;" and being a "regular practitioner," and having no doubt of "the legitimate right," we shall continue to make, from time to time, such expositions as should tend to rid the world of Allopathy. And if this is done, a good work will have been accomplished.

A while ago the Annalist advertised for cases of failure in Homœopathic practice; and in the number for August 15th, it expresses deep regret that not a single case had been reported. This is remarkable; we were not prepared, even with our strong faith in our art, for such a result. Continue the advertisement, Mr. Annalist.

We have patiently waited for the astounding developments which the N. Y. Annalist promised, in regard to the reports concerning

the comparative merits of the Homœopathic and Allopathic treatment of the children in our Orphan Asylums in this city. Two numbers of that journal have appeared since that promise was made, but not even a whisper is heard on the subject. Come, Mr. Annalist, either make good your promise, or frankly acknowledge that you cannot.

Would it not be well for the New York Academy of Medicine to look to the Annalist. It is getting beside itself—much learning hath made it mad. A few such articles, and they are promised, as that entitled, "An appeal for scientific truth against empiricism," will do the work for the Academy and for Allopathy. By the way, we should like to know what kind of truth that is, which is not scientific. We infer, however, from the tenor of the article, that we are to understand that Homœopathy is true, but it is not scientific—therefore the Annalist hates it with a perfect hatred.

"Are men too idle, too ignorant, too timid, or too undecided, to be willing to communicate the result of their observations, in the attempt to rescue their noble science from the odium attempted to be cast upon it by the renegades from its creed? Painfully true it is, that from some or other of these causes medical journalism has ever languished, and according to present appearances ever will languish in this city."—Annalist.

We were not prepared for this—we hope the Annalist will not be suspended. We frankly, however, avow, that we have "selfish considerations" in this desire for the continuance of that periodical; at the same time "it is done with proper professional regard," for no Allopathic journal has done more to awake attention to Homœopathy.

A new and improved edition of Dr. Hering's Domestic Medicine, and also a work by Dr. W. Williamson, on diseases of Females, have been received. We have no room for an extended notice of these useful works in this number. They are for sale by C. L. Rademacher, Philadelphia; Otis Clapp, Boston; Wm. Raddie and J. T. S. Smith, New York.

The Annalist says: "The time, we proclaim, is come, when we must arm, muster, and be doing. Homœopathy can, and Homœopathy must be exposed and eradicated. 'Eternal vigilance is the price of safety,' and your citadel, if it is to remain impregnable, must be manned, fortified, and defended. Who is so recreant to his flag and cause, as to shrink from this patriotic, this sacred duty?"

This looks warlike. There is dynamic power in that journal, and we should not wonder if something was done.

NEW YORK ACADEMY OF MEDICINE.

What has become of this self-constituted and vain glorious body of Allopathic practitioners of medicine, whom the Annalist says, are "the high-minded and better informed among us." If this be so, it fully accounts for the perfect silence of the Academy. Will some member be so kind as to send us the new Constitution and By-Laws. Report says there have been important alterations made; such as to allow the members to show common courtesy to physicians of our school. This accounts for the change in the manners we have noticed lately in some of them.

OBITUARY.

Homœopathy has to deplore the loss of one of her most eminent German champions, who was among the first who perceived the truth and beauty of the doctrines of Hahnemann, and contributed largely to advance them.

George Augustus Henry Muhlenbein, Doctor of Medicine, Privy Counsellor, Knight of the Order of Henry the Lion, &c., expired at Schoninghen, in Brunswick, on the 8th of January of last year, in the 81st year of his age. After completing his medical studies and receiving his degree at Helmstadt, in 1789, he commenced practice in his native town of Konigs-lutter, but soon afterwards removed to Brunswick, and was appointed district physician in Schoninghen, where he was greatly distinguished during a pestilential fever that invaded the town for his zeal and humanity towards the poor under his care. About this time he made Hahnemann's acquaintance, who then resided in Konigs-lutter, but he did not then embrace the novel doctrines of the great Reformer. He was one of the first and most zealous in introducing vaccination into his district, on which subject he wrote several papers in Hufeland's journal and elsewhere. During a very fatal epidemic of Scarlatina, which broke out on the Prussian border, he displayed great activity, for which he was re-

warded by the Prussian Academy of Sciences with their silver medal of merit, and by the Landgrave of Hesse Homburg with the title of Hofrath. After this he established himself in Brunswick, where he was nominated Assessor of the Board of Health, and was subsequently appointed body physician to the reigning Duke. In 1822 he became acquainted with Homœopathy by the perusal of Hahnemann's *Materia Medica*, and after having practiced according to the doctrines of the prevailing school for thirty three years, he embraced the Homœopathic system, as we learn from his confession of faith in the sixth volume of the *Archiv*. During his subsequent life he practiced Homœopathy with great success, and rendered important services in its propagation. He may be justly termed the Apostle of Homœopathy in the north of Germany. The 50th anniversary of the day when he received his Doctor's degree, was celebrated with much rejoicing by his friends and admirers. A medal was struck in his honor, and a sum of money, subscribed by his friends for a testimonial to him, was devoted, at his request, to the encouragement of provings of medicines. He was one of the founders of the Central Society of Homœopathic Physicians, of which he was once elected President. His energies and efforts in the Homœopathic cause continued unabated till a very advanced period of life, and when he found it impossible to obtain the repeal of the law against the dispensing of medicines by physicians, he established a Homœopathic laboratory in Brunswick. Although his incessant engagement in active practice prevented him writing much, he nevertheless succeeded in converting to Homœopathy, many Allopathic physicians who are now its zealous adherents. In personal appearance he was stout, broad-chested, lively in his movements, and manly and erect in his gait. His forehead was expansive, his eye piercing, and he was not deficient in eloquence. His whole appearance was dignified, and inspired confidence, his manners towards his patients extremely kind and winning. He enjoyed good health until within a few years of his death, when he fell into bad health, probably from over-exertion, as he always seemed to forget his advanced age, and never took any care of himself, nor spared himself any labor. Homœopathy has lost in him an undaunted defender of the truth, the sick a most successful practitioner, and the poor a benevolent friend.—*Brit. Jour. Homœopathy*.

The delay in the publication of this number of the Journal was unavoidable. We hope there will be no necessity for such an apology in future. The September number will be out in a few days, and will contain a most valuable paper from Dr. Joslin.

The proceedings of the Fifth Session of the "American Institute of Homœopathy," are nearly ready for delivery to members.

NOTICE.—A few copies of Vols. 1 & 2 of the "AMERICAN JOURNAL OF HOMŒOPATHY," may be obtained; bound \$1.25—stitched \$1.00, of Charles G. Dean, No. 2 Ann street, New York; C. L. Rademacher, 39 North Fourth street, Philadelphia and Otis Clapp, Boston.

Those who may desire to subscribe for this Journal in Boston, may do so at OTIS CLAPP'S Book Store, 12 School-street.

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No. 499 Broadway, corner of Broome street. J. T. S. Smith has a large assortment of Homœopathic Medicines, in tinctures, triturations, dilutions and globules; Arnica flowers; Sugar of Milk, Pure Alcohol, Distilled Water, Pellets, &c., &c. Physician's Pocket and Family Cases of Medicine on hand, and prepared to order. Homœopathic Plasters a substitute for ordinary Court and Adhesive Plaster, and an excellent application for Corns.

C. L. RADEMACHER, 39 North 4th street, between Arch and Cherry streets Philadelphia, Agent for the Leipsic Homœopathic Medicines, respectfully informs the Homœopathic Physicians and the friends of the Homœopathic system, that he has always on hand a good assortment of Homœopathic Medicines in their different preparations, viz: Tinctures, Triturations, Dilutions, and medicated Pellets.

Medicine Chests of different sizes for Physicians, with Tinctures and Triturations, Dilutions, or medicated Pellets. Also constantly on hand, Family Medicine Chests to suit, Hering's Domestic Physician; Laurie's Homœopathic Domestic Medicine; Epp's Domestic Homœopathy; Newman's Homœopathic Family Assistant; and the Family Guide. Also Refined Sugar of Milk, Alcohol, Vials of different sizes, Corks, Labels, &c

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